

of all killing propensities, truthfulness, non-stealing, continence, and non-acceptance of gifts are the five Yamas or Niyamas (rules of self-control). There are two kinds of purity or cleanliness such as, the external or bodily and Internal or mental. Contentment, Uti? s won by practising Tapas, and worship of the god Vasmieva are called Damas. The different seats or postures in Yoga are called Padmasana, etc., while Pranayama consists in checking or controlling the wind (breath). An act of Pranayama consists of three parts such as Purakam (taking in of breath), Kumbhakar (arresting the process of breathing) and Rechaka, (letting out of the breath). A light (laghu) Pranayama consists of ten mitras ; one of intermediate form, of twenty and a full . Pranayama, of twenty Matrix A pregnant or *bagarbtw* Pranayama is that in which the votary meditates upon any definite subject at the time of practising it, Awhile the contrary is called A, garbha. At the • first stage of the practice the practitioner shall conquer the soporific tendency, shivering during its second or middle, and, the augmented heat during its third stage, which is brought forth ; hroug;r| the aggravation of the bodily Vayu.. Hence,, these defects should be conquered in the order of their enumeration* With the effulgent image of the Prana, va Mantra in his heart, and his mind fully concentrated thereon, a Yogin shall practise Yogam, sitting in a posture so as to press his

genuals, with hjs legs. On,e conversant,
w^tb, the p/actice o|
Yoga shall suppress the Tfmasa
attributes, of his mind with
the Rajasika ones, and the latter v^ith
the S4tvi,ka, attributes
of his nrtnd, finally bringing a,bout
a sta.te of nrjind in.
yrhich it lies^serene, unruffled and
devoid of all thoughts and
impressions. By withdrawing the
mind, consciousness a,nd

* A kind of hypnotic sleep which is induced at the
first stage of
Pranayama, and with which eviry practiscr of the art is
too familiar to
elaborate description.—Tr.